/12 cont./

286 They most probably owe their mat to the civilized Brazilians.
177 Insofar as the latter use hammocks at all, they make them out of
[283] cotton. Now Pinto da Fonseca says (op. cit., p. 387) that the Karaya used cotton only for making fish nets and bow strings, but were unacquainted with the art of weaving. He himself made them a weaving apparatus and instructed the women in this skill.

[184] This would agree with the fact that still today the Yavahē of Bananal Island, among whom Pinto undertook his first civilizing attempts, are designated as the most skillful weavers. The uncommonly firm, taffeta-like, woven "rede" in the collection is supposed to be Yavahē work. A visit among them would definitively settle this interesting question.

293 Also to be mentioned here as a noteworthy elaborate piece
[285] belonging to the Karaya are the eyeshades (aodi) plaited out of
824 uaguassú palm leaves, with which they protect themselves from the blinding reflected sunlight while walking over the sandbanks (Pl. VIII /see p. 110/, 10). They have not arrived at the construction of protective apparatus of the type of the Eskimo snow-goggles, but they prize European dark glasses.

[297] The adding on to the eyeshade to make a complete top-hat (taă) is probably to be traced back to European influence. There were two specimens of it in all.

Settlements, Houses, and Domestic Animals.

621
361 The Karaya do not live in small troops of two or three families, as the forest Indians of Amazonas and the rude hunting nomads of the coastal region do, but always in larger communities. Only the southernmost Karayahi are forced by the lack of means of subsistence to divide up somewhat more. In the vicinity of S. José during the dry season one continually meets small bands of eight to ten persons. The farther one comes downstream, the more populous their camps become. Some of them may number at least 150-200 inhabitants.

342 The Karayahi huts erected on the sandbanks usually consist of large
[824] buriti-fiber mats stretched over pole frames, standing about without any order, like gypsy tents (Pl. III /see p.105 /, 2).

/79 cont./ [Plate VIII. Karaya. (Cont'd.)]

415 285 6. Large, boat-shaped hanging basket with red cross-decorations put on it (1/9).

7. Round gourd container with hanging cord (1/13). Pattern for it, see Fig. 10 /see p. 47/.

8. Double basket for storing feather decorations (1/9).

9. Large, bottle-shaped basket (1/8).

[293] 10. Eyeshade (1/8).

11. Small, expansible bottle-basket (1/8).

[286] 12. Large tobacco pouch with cotton, black-patterned carrying band (1/8).

13. Buriti foot-mat with black bast woof (1/8).

14. Flexible sieve-basket (1/8).

15. Rucksack-like bag (1/8).

16. Round basket for raw cotton (1/8).

17. Large, round carrying-basket with strong carrying-cord of bast (1/8).

Pl. IX. Karaya. Feather Decorations

237 292 301 1. Helmet-like headdress, probably belonging to 7 (1/6).

2. Horseshoe-shaped headdress to be worn on the back of the head. Edge feathers white. Red arara feathers in the center and on the ends. Cover feathers blue, red, and green mixed (1/6).

3. Cylindrical headdress of thin sticks covered with small yellow and red feathers (1/6).

4. Plaited cap with yellow-red feather rosettes (1/6).

5. Large diadem of white-red feathers (1/6).

6. Everyday diadem of the warrior. A ring covered with red-yellow feathers (1/6).

7. Large, fan-shaped feather decoration, three-quarters closed, probably to be put around the lower part of 1 (1/6).

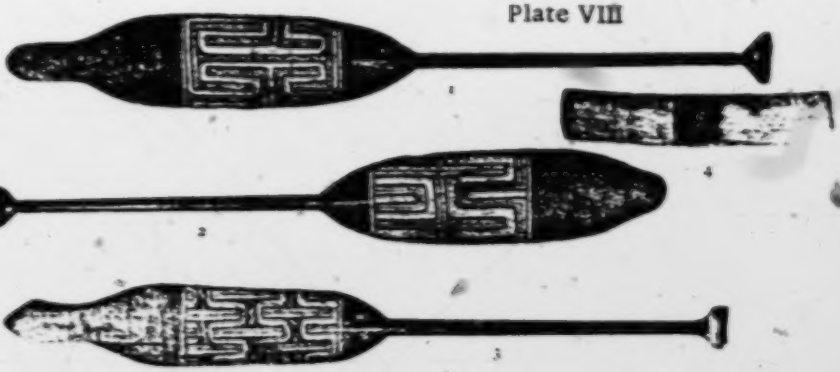
8 and 9. Festive arm-bands made of ounce skin with tufts of feathers (1/8).

10. Ear decorations. Feather rosettes with central shell plates (1/8).

4: Ehrenreich--110 E-5 (1888) 1891 SP9 Caraja SP9

Plate VIII

501
531
[412]



415
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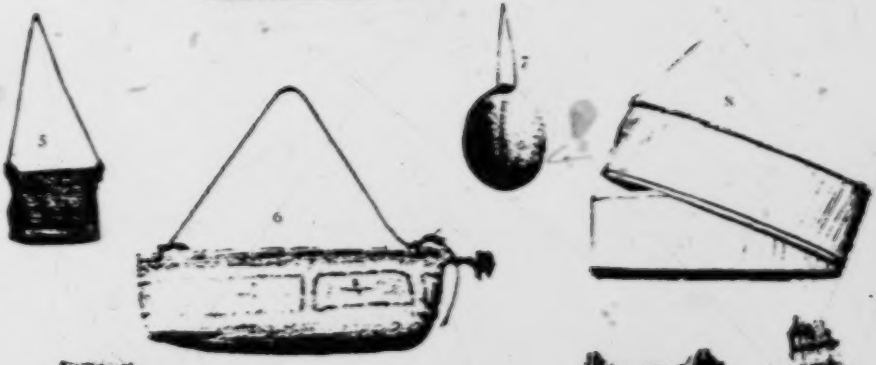

[293]
[286]

/198 cont./

513 head high when sleeping. When they sleep in the open in the sand, they hollow out a pit for their bodies, put a mat over it and themselves on top of that, but in such a way that the head lies on the elevated edge of the pit; they cover themselves with the rest of the mat. It is very agreeable to sleep in this fashion, /199/ as I discovered for myself. In contrast to this, however, I also saw them lying flat on the level floor in the houses, without elevating their heads at all.

293 For fanning cool air and to drive away mosquitoes during the midday rest, plaited, patterned fans (kõlĭ, Pl. 21, Ill. 2) made of palm leaves are used.

352 532 [599] Seats are provided only for chiefs. They are the stool in animal form carved out of one piece of wood: the seat runs out on either side into a head that bears mother-of-pearl eyes with wax pupils; tassels of red-yellow parrot feathers are hung in the ear holes. The mother-of-pearl eyes are cut round on a stone and then glued on with wax. Finally, the entire stool is colored black with genipap coloring, which is applied with the palm of the hand. These stools are called kõlĭšĭ, the feather tassels kõlĭšĭlă bědõšĭ. The stools are said to represent an arara (Pl. 19, Ill. 1a and b).

516 Ordinarily the Indians sit on the mats with their legs crossed under them, hand on hip, or they squat on the ground (Pl. 12, Ill. 1; Pl. 38, Ill. 1).

353 Usually no arrangement for the storing of ornaments, articles of clothing, implements, and weapons is found in the huts. Small things are stuck into the roof /Ill. 23 appears here/ or hung on [411] the posts. Bows, arrows, and lances usually lie along the side walls [415] on the floor or lean in a corner. For the rest, baskets, gourd vessels, and pots hang, stand, and lie around everywhere in the house, some of them filled with other household equipment. In [359] only two houses, in Village 6 and in Schischá, did I see along the wall stands made out of two forked sticks on which bows and arrows were placed (Ill. 23). They, too, seem to go back to Šavajé influence, for the Šavajé in Schischá used such stands.

293
[285]

Ill. 33.
Eye-shade made of palm leaves.

Ill. 34.
Manner of wearing the eye-shade. Drawn from a photograph.

293

293
285

Ill. 35.
Open cylindrical hat:
a) from the side;
b) from below.

Ill. 36.
Ring-shaped eye-shade: a) from above; b) from the side.

/207 cont./

291 The bands are worn in the following manner: one end is held against the small of the back, then the band is wound around the body and the long end is twisted with the short end: in this way the belt is secured. The long end is drawn between the legs and twisted into a roll and is then drawn in its full width from below through the belt in front and falls down over it in front. This end is now worn either hanging down to the knee or to the ground, or else it is again drawn between the legs, this time, however, in its full width, and is pulled up in back, a procedure which is used particularly when the women wish to sit down (Pl. 12, Ill. 4; Pl. 16; 17; 42).

292 Besides this clothing worn constantly, there are a few articles of clothing worn only temporarily for special purposes. These are the following:

293 The eye-shade (õ(õ)dĭ, õdjĭ). It is worn only by the male sex. [287] The original form of this protection is probably to be seen in the bast band (Ill. 32) which the Indians sometimes wrapped around their hair (in cases of death, in sickness). The true eye-shade [824] consists of an oaguassu /babassu/ palm leaf, the pinnae of which are plaited together. In the simplest form, the ends of these 292 pinnae jut out free at the top (Ills. 33 and 34). This eye-shade 293 has passed through a development up to the complete hat: the 285 upper pinnae ends are likewise plaited, and to be sure, into a cylinder open at the top (Ill. 35). Among the Šambioá, Ehrenreich observed such a cylindrical hat (taă), which was already /208/ closed at the top by plaiting (Berlin 3904). This final form was not represented among the Karajá; on the other hand, they had two other forms: first, a ring-shaped, wide-brimmed eye-shade plaited out of bast, with a stiff brim and a chin cord (Ill. 36), and then regular hats of plaited bast strips which are sewed together spirally (Pl. 43, Ill. 3). The method of plaiting these [1009] strips is purely Indian, but the shape of the hats probably goes back to Brazilian influence, as the name (šăpēo, Braz. chapeo) 292 shows. These eye-shades and hats are worn as a protection from 293 the sun and only by married men; I only rarely saw any, however.

301 [286] fancy. Sometimes, however, these ornaments are woven on a wooden form.

292 513 Another article of dress, which is peculiar to the Karayá, is the *hammock*. It is made of cotton cords. Strange to say, it is never used as a hammock; nor can it even be swung up, as it is not provided with any cords for this purpose. It is only the body of a hammock. During the day, it is used as a kind of cloak, and is hooked over the head so as to cover the shoulders and back; and at night, it is used as a mat to sleep upon, *on the ground*. Both adults and children may be seen going about during the day with these huge, half-open-pea-pod like objects hooked over them. It reminds one of a snail with its shell on its back. Even clay dolls have this [854] hammock cloak. It is, however, occasionally fastened up like a hammock in order that it may be used as a cradle for an infant.

513 171 This *hammock* is of great ethnological interest, because the primitive races of Brazil are classified ethnographically according to whether they sleep in a hammock or do not. It is [352] known that all the tribes occupying the eastern half of Brazil, which includes the Karayá, sleep on the ground, or on slightly raised platforms made of poles; while those that are really hammock using tribes—that sleep in hammocks—make their hammocks of cordage twisted from cotton and palm-leaf fibre. But the Karayá *hammock* is made of cotton only; moreover, it is not a complete hammock and is not used to sleep in. This proves that the Karayá are not to be classified as one [177] of the hammock tribes. We are to understand, therefore, that they got the idea of the hammock comparatively recently from some other people, probably from the "civilized" Brazilians, who make them of cotton only; and though they value them, they are yet unwilling to give up their old custom of sleeping on the ground. A certain Brazilian explorer asserts that [286] he taught the Karayá to make a simple loom and how to weave.

293 Another article of dress used by the Karayá, is a kind of eye-shade, called an eye-umbrella. It is used to protect the

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

eyes from the strong reflection of the sun on the sand-bars. 293
When trading with travelers, they are eager to get blue or [439]
smoked glasses, or goggles.

The Karayá live in a more advanced state than do some 162
of the other tribes of the Amazon basin, especially the rough, 361
nomadic peoples, who exist in small groups of a few families.
They prefer to live in large groups containing hundreds of
individuals, and in permanent habitations, constituting fixed
villages or encampments. True, the Karayá living near San [221]
José, rove about somewhat in small parties during the dry
season; but farther down the Araguaya, the encampments
are more permanent and populous, numbering one hundred
fifty to two hundred souls. During the rainless season when 361
the river is low, they live on the sandy river bottoms, called
praias. Here they set up their easily portable huts, in order
to be convenient to their canoes and to the fishing grounds,
and also to be more free from troublesome insects.

The *villages* of the Karayáhy division, in common with
those of all other primitive peoples, are merely clusters or
groups of huts, huddled together in complete disorder. Each 342
hut is constructed by planting in the sand, fifteen or twenty
feet apart, two parallel rows of saplings, then bending over
each pair of opposites and tying them together. To these ribs
are bound bamboo rods in a horizontal position, *sipo*—creepers [283]
—being used as cordage; and upright poles are planted at the
gables. Over this frame-work is bound the skin, or covering, [324]
which consists of giant, feather-like palm-branches. Sometimes
plates, resting on forked posts, are used to further strengthen
the frame. This dwelling, when completed, is shaped like
the bottom of an inverted barge, and looks like a very squatty,
ancient haystack, with a hole—the door—eaten in one end
by cattle.

Garbage, such as watermelon rinds, pumpkin skins, green 364
corn cobs, and other fruit and vegetable refuse, is dumped
just outside the hut. Here, the mass festers and stinks in
the fierce rays of a tropical sun, and attracts swarms of [361]
insects, especially sand flies, that torment the nude savages